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Lev. 2 : 13), all the cases being of peculiar and sacred significance and each unique. "The covenant of salt implies an unchangeableness to a degree unknown to men except in a covenant of blood as a covenant of very life." The use of salt in sacrifices, exorcism, divination, and hospitality is illustrated with many references to literature and social customs. Symbolizing blood and life, it represents the supreme gift from the Supreme Giver. In showing this, the author sets forth a host of facts in a fascinating way, crowning his work with a noble chapter on the Ten Commandments as a covenant of love. He must be a dull preacher who cannot get one or more very helpful and illuminating sermons out of this book.

W. E. GRIFFIS.

ITHACA, N. Y.

The Trial of Jesus Christ: A Legal Monograph. By A. TAYLOR INNES. New York: Imported by Charles Scribner's Sons, 1899. Pp. 123. \$1.

Special treatises upon certain aspects of the life of Christ are especially valuable when written by men who are professionally interested in the phase which they consider. The present volume is a capital illustration of such a book. Its author is a lawyer, and he treats the trial of Jesus from the legal point of view. The general plan of his work is to separate the trial of Jesus into two parts—the Jewish and the Roman. Under the former he considers the question of the appearance before the high priest, claiming that this is nothing but a preliminary and altogether illegal examination. The distinctions made between civil and criminal trials are well drawn, and the author seems to have considerable knowledge of the Talmud. But in this particular he does not claim to be an expert. His conclusion on the question of Hebrew law is this: "That a process begun, continued, and apparently finished, in the course of one night; commencing with witnesses against the accused who were sought for by the judges, but whose evidence was not sustained even by them; continued by interrogatories which Hebrew law does not sanction, and ending with a demand for confession which its doctors expressly forbid; all followed, twenty-four hours too soon, by a sentence which described a claim to be the Fulfiller of the hopes of Israel as blasphemy—that such a process had neither the form nor the fairness of a judicial trial."

In his account of the Roman trial Mr. Innes is especially at home, for Roman law is far more intelligible to an English lawyer than is the Jewish. There are some capital pieces of interpretative insight in this

passage, particularly as regards the bearing of Jesus' answers to Pilate. In addition, his distinction between Pilate the judge and Pilate the administrator is also helpful. His final conclusion that, although Jesus was not legally condemned in a technical way, his "claim was utterly inconsistent with the claim of the state which Cæsar represented," would require some consideration before acceptance as in any way a justification of the execution of Jesus. The summary of the book's position is this: "Jesus died because in the ecclesiastical council he claimed to be the Son of God and the Messiah of Israel, and because before the world-wide tribunal he claimed to be Christ a King."

Taken as a whole, the book is helpful and valuable. It is to be regretted only that the author was not more acquainted with the methods of criticism, in order that he might have had its aid in the combination of the variant accounts of Jesus' trial. Perhaps with its aid he would have found less difficulty in the inconsistencies arising from the two accounts of the appearance of Jesus before Annas and Caiaphas.

S. M.

One Year of Sunday-School Lessons for Young Children. A Manual for Teachers and Parents. By FLORENCE U. PALMER. New York: The Macmillan Co., 1900. Pp. xvi + 226. \$1.

A fundamentally better way of teaching religious and ethical ideas to children, by means of the Bible, is one of the certainties of the near future. Many wise Sunday-school workers are thinking and experimenting along this line. The newly acquired knowledge as to the mental status and conditions of growth in the child, and the successful experience of the kindergarten method with children, have shown that previous methods of Sunday-school instruction have been poorly adapted to the work which they sought to accomplish. It is not possible, however, to determine at once what the new kind of teaching should be. It must be based upon the sound educational principles which have been learned for secular instruction; but the application of these educational principles to religious and ethical instruction must be made with great care. Let those who feel qualified and inspired to attempt a solution of this difficult problem do so; only by the ideas and the experiments of many can the right methods be worked out.

We therefore extend a cordial welcome to Miss Palmer's book, which is now before the public. She has presented us with a series of fifty-three lessons "selected, arranged, and adapted for the use of the youngest classes." The three ideas which underlie the book are correct: